an abomination.

Our Rabbis taught: If a man was standing saying the Tefillah and water drips over his knees, he should break off until the water stops and then resume his Tefillah. At what point should he resume? — R. Hisda and R. Hamnuna gave different replies. One said that he should go back to the beginning, the other said, to the place where he halted. May we say that the ground of their difference is this

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(1) I.e., the disciples can still make use of it.
(2) Inserted with D.S.
(3) Inserted with MS.M.
(4) Cf. n. 1.
(5) This ruling was previous to, and therefore superseded by, that of R. Nahman, that the law follows R. Judah b. Bathyra.
(6) E.g., if he wants to study.
(7) E.g., if he has to teach.
(8) E.g., in a cistern, river or well.
(9) I.e., water not directly from a spring.
(10) I.e., I have required neither the one nor the other.
(11) Say grace on their behalf.
(12) That immersion is required to qualify for acting on behalf of others. Or it may mean that the law follows R. Judah b. Bathyra.
(13) I.e., say a shorter form of each one.
(14) I.e., urine, as explained below.
(15) E.g., flax.
(16) E.g., if there is a river in the way.
(17) I.e., is himself responsible, v. Tosaf.
(18) Prov. XXI, 27.

, that one authority holds that if one stops long enough to finish the whole he goes back to the beginning, while the other holds that he goes back [in any event] to the place where he stopped?[1] Said R. Ashi: In that case the statement should distinguish between whether he stopped [long enough] or did not stop.[2] We must therefore say that both are agreed that if he stopped long enough to finish the whole of it he goes back to the beginning, and here they differ in regard to the case where he did not stop [so long], one holding that the man was unfit[3] [to have commenced his prayers] and hence his prayer is no prayer, while the other holds that the man was [nevertheless] in a fit state [to pray] and his prayer is a valid one.

Our Rabbis taught: If a man needs to consult nature he should not say the Tefillah, and if he does, his prayer is an abomination. R. Zebid — or as some say Rab Judah — said: They meant this to apply only if he is not able to hold himself in, but if he is able to hold himself in, his prayer is a valid one. How much must he be able to hold himself in? — R. Shesheth said: Long enough to go a parasang. Some teach this statement as part of the Baraitha [just quoted], thus: When is this the case [that his prayer is an abomination]? When he cannot hold himself in; but if he can hold himself in, his prayer is valid. And how long must he be able to do so? — R. Zebid said: Long enough for him to walk a parasang.

R. Samuel b. Nahmani said in the name of R. Jonathan: One who needs to ease himself should not say the Tefillah, as it says, Prepare to meet thy God, O Israel.[4] R. Samuel b. Nahmani also said in the name of R. Jonathan: What is the meaning of the verse, Guard thy foot when thou goest to the house